

ମେରୁଷା ପଦିକ୍ଷୁଣ ପରିପାଳନ କରିବାକୁ ଆପଣଙ୍କ ପରିପାଳନ କରିବାକୁ ଆପଣଙ୍କ

When searching for the object of imputation, it seems that searching for the truly existent flower and searching for the flower are the same.

ଦୈଯତିକ ହାତର ପାଇଁ ମାତ୍ରାମାତ୍ର ନାହିଁ ।

With regard to searching for the flower, if - based on the existing flower that appears to us but which we do not come in contact with -

we analyze whether or not the truly existent flower exists from the side of the basis of imputation we will inevitably go/fall to the position of the Svacittika School.

၅. အောက်ဖော်လုပ်မှုများ၏ အနေဖြင့် အောက်ဖော်လုပ်မှုများ၏ အနေဖြင့်

However, assuming this was not the case: when the flower appears to us the truly existent flower appears to us.

ଦେଖିବାରେ କଥା ପାଇଁ ଏହା କମିଶନରେ ଆପଣଙ୍କ କଥା ପାଇଁ ଏହା କମିଶନରେ

Thus, the flower that appears to us is the truly existent flower; and (1) I think that it is that truly existent flower we search/analyze when we analyze whether or not it exists from the side of the basis of imputation.

ଘର୍ମାର୍ତ୍ତଶବ୍ଦୀରେ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ ପରିଚୟ କରିବାକୁ

## ཡੰਦ·ਮੰਦ·ਸਤਿਗ·ਸਾਂਘਿਕ·ਸ਼ਲਾਘ·ਕਿਂ॥

Also, (2) I think that searching for the flower does not refer to analyzing whether or not the flower that is posited by way of mere appearance exists from the side of the basis of imputation, but it refers to analyzing whether the flower that appears to us exists from the side of the basis of imputation.

Furthermore, (3) I think that the five aggregates - such as the body etc. - of the person/self that appear to us are neither the parts nor the basis of imputation of the person, because they are the objects of negation. Please kindly advice me whether or not my assumptions are correct.